A

TROPHY

OF

Christ's *VICTORY*;

OR, The great Mercy of GOD in CHRIST, Examplified, in the ſpeedy and ſeaſonable Repentance of *ELIZABETH BLACKIE*, who was Executed for Child Murder, at *JEDBURGH*, 27*th* of *May*, 1718.

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A Trophy of Chriſts Victory; or, The great Mercy of God in Chriſt, exemplified in the ſpeedy and ſeaſonable Repentance of Elizabeth Blacky, *who was executed for Child-Murder, at* Jedgburgh, 27 *of* May, 1718.

ELSPETH BLACKEY, mention'd in this Title Page, was reſiding with her Father, in the Pariſh of *Grinlaw* in the *Merſe*, when ſhe committed thoſe grievous Sins of Uncleanneſs and Murder, which brought her to the end of her Days, in the Nineteenth Year of her age.

The Way how her ſecret Wickedneſs was broght to Light, is very remarkable. For tho', while ſhe was with Child, her Pregnancy was viſible to her Neighbours that took notice of her: And tho' the ſame Perſons took alſo Occaſion to blame the Miniſter and Elders of the Pariſh, for neglecting to bring *Elſpeth Blacky* before them, yet (whith is ſtrange) there was none of them had a Tongue to tell the Matter, either to the *Miniſter* or to an Elder' till *Elſpeth* and her Child was ſeparated. As ſoon as the Eldership were Informed, about her they went to an houſe hard by her Fathers, and got together ſome grave and ſkilful Women, in order to draw her Breaſts--- and reſolved that *Elſpeth* ſhould juſt then be ſent for. In the mean Time, they had their own Fears that this Affair would prove difficult, and create them Much Trouble e're they could get it brought to a full Iſſue. But the Divine Previdence made the Buſſineſs eaſy to them: For juſt as they were about ſending for *Elizabeth Blacky* (who had no previous Notice thereof given her) Behold, ſhe very unexpectedly comes in among them; and with great boldneſs challenges them, ſaying, *Who ſays that I am with Child, or was with Child?* But ſhe ſoon changed her note: For the Women being allowed by herſelf to draw her Breaſts, found ſhe had green Milk. Hereupon ſhe was confounded, and her bold countenance fell: GOD and her own Con-

 ſcience

ſcience made her preſently confeſs her guit; *viz.* that ſhe, without the help of a Midwife, or any other Body, brought forth a Child: That the Child ſhe brought forth was goten in Fornication with ------ lately Cook in ---- And that ſhe murdered the Child, This Confeſſion ſhe afterwards adhered to before the Sheriff Depute of the Shire of *Berwick*.

Now (to make our Reflection upon what is above narrated) one wou'd think, That if thoſe Perſons who took notice of *Elizabeth Blacky's* being with Child, had in due time Informed the Miniſter or ſome of the Elders, of her, the Murder of the Child and conſequently the Mother's violent Death, might have been prevented. Certainly thoſe people are utterly, inexcuſable; for not telling of her to ſome or other Member of the Kirk Seſſion: And it is to be wiſh'd that they may penitently mourn for their ſinful neglect. But tho' they were very faulty in their Conduct in Reference to *Eliſabeth Blacky*, while ſhe was with Child; yet *Eliſabeth* her ſelf made it afterwards plain enough, That their Omiſſion was of the Lord, in his Righteous Judgement upon her. For the way of her Murdering the Child being variouſly reported (ſome ſaying, that ſhe cutted the Throat of it with a Knife; others that ſhe drown'd it; others, That ſhe firſt cutted its Throat, or ſtrangled it, and then let it down the Water) a Miniſter urg'd her (after ſhe was doomed) to tell him, in the hearing of the reſt that were preſent, what way ſhe murther'd her Child. She declar'd ſhe neither cutted the Throat of her Child, nor Drown'd it: And ſaid, that ſhe needed not make uſe of any means to take its Life, after it was Born: And added for a Reaſon That to the beſt of her Knowledge, it had no Life in it when it was Born: But confeſs'd, That the Way ſhe took to Deſtroy and Murder her Child, was by drinking of Herbs with a Deſign to be rid of it. Here was deliberate and wilful Murther indeed; every Day perpetrated in Secret. And doubtleſs, many ſuch Conceptions are daily deſtroyed that Way: But let the guilty remember, That the darkneſs of the Womb cannot hide Murder from the Eye

of

of GOD who ſeeth in Secret. They that ſaw *Eliſabeth Blacky* with Child, did not ſee, That ſhe was then murdering the Child; but the righteous Judge of the World ſaw it, in Order to bring it to Light, and her to Puniſhment for it, that others might fear: And therefore were her Neighbours inſenſibly Tongue-tyed, that they miget not tell of her, till the Murther commited in the dark Womb, was capable of being made manifeſt to the World. And therefore alſo was *Elſpeth* herſelf juſtly infatuated, that ſhe might not have the Wit to call a Midwife to her Aſſiſtance, when ſhe was in Labor; which had ſhe done it, might have ſaved her from Capital Puniſhment. But GOD wou'd in her give the Children of Men a new and awful proof of his Infinite Knowledge, Holineſs and Juſtice; That he is a God, to whom the Darkneſs and the Light are both alike; *Pſal.* 139. 12. A God that hateth Sin; *Pſal.* 5. 4, 5. And that judgeth in the Earth *Pſ.* 58. 11. Happy are they that conſider this, and are Careful to pleaſe, and afraid to offend, this great and dreadful Holy LORD GOD.

Elſpeth Blacky having lain a conſiderable Time in Priſon at Grinlaw, was brought before the the Lords of Juſtitiary at *Jedburgh*, on the 10 Day of May laſt; where ſhe denyed all that ſhe confeſſed at *Grinlaw*. The depoſition of Witneſſes was of no Weight with her, had no Influence upon her, to make her Confeſs any Thing while ſhe was before her Judges. Herein ſhe offended: For this her denying the Thing, that the Witneſſes made evident againſt her, was another Thing, then a Pleading not guilty: It was a groſs Lie; which her hope of preſerving her Life by it could not excuſe: For their Damnation is juſt who ſay, *Let us do evil that good may come*; Rom. 3. 8. *Elſpeth* was afterwards made to ſee the Sinfulneſs of this vain ſhift ſhe uſ'd in hopes to eſcape; and recken'd herſelf little obliged to them that taught and counſel'd her to add Sin to Sin.

It was her Mercy, that by the Sentenec of the Lords ſhe had ſeventeen Days allowed her to prepare for another

ther World; For fifteen parts of that Time were paſt before there was the leaſt appearance of any Thing of true Repentance in her. It's true ſhe ſeem'd during that time, to be much weighted: Her ſighs were heavy. When Her grievous ſins were mention'd to her, ſhe wou'd ſhiver and ſay, *Oh! I'm a great Sinner indeed I'm the greateſt of Sinners.* And ſometimes ſhe was, hear'd to ſay, *That Hell was o're good a Place for her.* She was early and late at ſecret Prayer; and liked well to have ſomebody or other to read to her; For ſhe could read little or nothing herſelf. Yet notwithſtanding all this ſhe was ſtill in the Gall of Bitterneſs and Bond of Iniquity, a ſtranger to any thing of a Saving Work of Grace, ſhe had nothing of a true *Spiritual* Conviction of her loſt ſtate by Nature, or of the evil Nature of Sin: She had nothing of gracious brokenneſs of Heart, and Godly Sorrow for Sin; the Heart of Stone was not yet taken out of her Fleſh. Tho' much Pains was taken with her to Inſtruct her (for ſhe was very Ignorant) and to bring her to a right Sight and Senſe of her need of Chriſt, that ſhe might be indeed humbled for Sin, and emptied of Self and made to fly into Chriſt for Righteouſneſs and Salvation; yet (which was very diſcouraging) the deſired ſucceſs was ſtill wanting, even under fearful apprehenſions of Eternal Wrath, joyned with her earneſt deſire to be delivered from it. Here it was clearly ſeen how little the Work of a Sinners Converſion unto God, is to be aſcribed to the Power of Moral Swaſion or of Man's Free-Will; & that a Sinner may both hear the Word and Pray with the greateſt Moral Serioufneſs, while at the ſame time, his Heart is not right with God. *Pſal.* 78. 34, 37. Nature and Grace, Common Grace and Saving Grace, the Workings of a Natural Conſcience, and the gracious Operations of the Spirit of God in a Soul, are quite different things. This Woman did, at that Time, appear to ſome to be a true Penitent; but others ſaw That the Spirit of Grace had not yet ta'en an effectual Dealing with her Heart, that ſhe was not yet truly humbled. She was building her Hope upon a Deluſion, *viz.* The good and broken

broken Frame her heart was in, as she Imagin'd. Alas, at that Time she had nothing of a gracious brokenness of Heart; yet she was confident all was well with her For so she Express'd herself to one who ask'd her, how it was with her? *Very well*, said she, *all is well with me now*; *for I find my Heart is in a good Case and Frame.* But for all the good Frame her Heart was then in, she bore the Minister and Elders of *Grinlaw* a secret Grudge for the Injury, she alledg'd, they did her, in giving the Magistrate Notice of her, that she might be secured; and bitterly expressed herself one Day before some honest People, saying, *M. G----- and his Elders would have my Life, and now they have got it.* This was no evidence of true Humiliation and Repentance.

It is observable, That Satan, who had got her into his Snare was endeavouring to divert her from her proper Work, sometimes by such infections as wrought upon the vanity of her mind, and took her Mind off every good Thing, being filled with foolish, unsuitable Thoughts. And sometimes by frightful Temptations (especially in the night Time) filling her with Terror and Confusion, which as she told a Minister, did render her both speechless and breathless for the Time, and made her fear the worst, even that the Enemy should prevail against her for ever. However, she continued to mind the Duty of Prayer as she could. Then Satan tryed what another Device might do, to make her secure and negligent three or four dayes before she was executed. Some unhappy Body (whom she knew) made her a visit, and told her glad Tydings forsooth, That her Remission was obtain'd, and come down; so that there was no cause to fear that the Sentence would be put in Execution. This was a strong and dangerous Temptation: The Enemy's design in it was to lul her asleep, that Death might find her unprepared for Eternity. But God, who delighteth in Mercy, and will not suffer any of his Elect ones to Perish, did mightily defeat the Devil, and made her a Trophy of Christ's Victory e're all was done.

It

It was a token for good, That from the very Hour he got her doom till the Time it was put in Execution all the praying People in *Jedburgh*, and in the County about, had an unuſual concern for her Soul, and were ſtirred up to wreſtle for Mercy to her. Its true; ſome Miniſters and others did obſerve, That for the moſt part of that Time, they could not attain to that Liberty and Heart-enlargement in Prayer for her, which they would fain have been at. This added much to the Diſcouragement they had from the unſucceſsfulneſs of their other endeavours to bring her unto a ſaving acquaintance with Chriſt. The Lord it ſeems, was thereby trying his Servants, to make proof of their Love to him, and of their deſire to ſee his Mercy glorified in the Salvation of a poor loſt Sinner; as alſo to make proof of their Humility and Patience. God is Soveraign; he gives Grace to whom he will: It becomes his Servants therefore, to uſe the means of Grace in a humble dependance on himſelf and patiently to wait his Time for making his own good pleaſure known by the Event.

When God's Time for working a gracious change in a Soul is come, he preſently falls to Work, and then, ordinarly, the Workers together with him, are helped to preach and pray after another ſort than they did before; this was ſeen in reference to *Elſpeth Blackie*. The firſt appearance of any thing of the working of Grace in her was on the 25*th* of *May* in the Afternoon, being the Lord's Day. For then it was, that ſhe gave the 1*ſt* Sign, by which diſcerning Perſons, could make any Judgement, that the Lord was come to deal graciouſly with her Soul. For now ſhe felt, what ſhe did not formerly feel, the great Hardneſs of her Heart, and ſadly complain'd of it ſaying, *Oh my Heart is hard! How ſhall I get it broken?* She was that Forenoon hearing a Word in the Church, which, ſhe ſaid caſt her down. For the Preacher was led (chiefly with a view to her) to Lecture *Pſal.* 38. 1, 4. and to preach *Pſal.* 34. 10. His Deſign and Scope was, 1*ſt*. To ſhew the great diſtreſs a Soul is in, and the humbling, wreſtling its put to, when

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the guilty Conſcience is ſoundly convinced and awakened by the Spirit of God. And 2*ly*. To explain the Nature of true and gracious Brokenneſs and Contrition of Heart and Spirit; that *Elſpeth* might be made to ſee the Deluſion and ſad miſtake ſhe was all along in. Theſe Things were apply'd to her in particular, and ſhe was exhorted to Examine her ſelf --- She was all that Night and the next Day deeply exerciſed about the Hardneſs of her Heart, and praying to the Lord for true Brokenneſs. ------ She ſpent the whole *Monday's* Night in Prayer, without ſleeping one Wink. Then it was that her Heart was broken and melted indeed, and got ſuch a Louſe, that ſhe continued in Prayer (without ceaſing) till about Six of the Clock and ſome more on *Tueſday* Morning. They that ſaw her that Morning, ſaw the joyful ſight they prayed and longed for, that ſhe was now a Captive to free Grace.

The work went on very ſweetly all the reſt of the Day, while ſhe was in the Priſon, among all her Requeſts ſhe erneſtly prayed, That ſhe might be enabled to glorify God, that Day before all the People. A Miniſter told her that he was affraid ſhe would be put into great Diſorder when ſhe come to the place of Execution and ſaw the Inſtruments of Death, the Rope and Gallous: And added, That Death was the King of Terrors Terrible to Nature, both in it ſelf, and eſpecially in Reſpect of the woful conſequences of it to thoſe, that die without a ſaving Intereſt in Chriſt? And that Guiltineſs and want of Aſſurance made even good People afraid to die. Now theſe and the like Things were ſuggeſted to her, in order to quicken her yet more, to the firm and livelyacting of Faith on Chriſt for Righteouſneſs and Salvation; that ſo ſhe might be armed againſt Death.

Her anſwer was this, *I hope I ſhall be in no Diſorder or Confuſion at the ſight of Death: I think nothing of my bodily Death, it does not trouble me in the leaſt: I hope God will ſtrengthen and help me to glorify Himſelf this Day.* Then ſhe went on again in prayer, confeſſing her Sins to the Lord, and judging herſelf worthy of Death and Hell

for

for ever; and mourning and weeping bitterly for offending a good and holy God. And withall earneſtly begging Mercy for Chriſt's ſake. Every word came from her Heart, and had a *Pondus* (a weight) which the Tongue of Man cannot Expreſs.

When the Clock ſtruck two in the Afternoon ſhe being attended by four Miniſters, was led away to the Gibbet through a great throng of People; for that was the Mercat-day at *Jedburgh*. Aſſoon as ſhe got up upon the Scaffold, ſhe *1ſt* began with a moſt pathetick and preſſing Exhortation to the Multitude: This was very ſurprizing both to the Miniſters and all others that heard her. It was before expected, ſhe would endeavour to give Glory to God, by a free and full Confeſſion of her Sins before the World; but no body did imagine, that her ſpeech to the People would be ſuch, as ſhe then made. She had prayed before in the Priſon, That God would be pleas'd to help her to Glorify Himſelf this Day before the World; and now it was ſeen that her Prayer was heard; for God helped her wonderfully to ſpeak Home to the Spectators. She was a wonder to them all. All were deeply affected with her Diſcourſe; the Eyes of all were wet with Tears, for her words were moſt piercing. She inſiſted long, and now and then turned her Speech to the Lord by Way of Prayer, crying for Mercy and Salvation through Jeſus Chriſt. 'Tis pity that all her Words to the People, were not gathered up at the Time ſhe

was

was dropping them; for they might be of Good uſe to them and others afterwards. The Scope of her Diſcourſe was to perſwade her hearers to be humbled for their ſins; to forſake ſin, and Watch againſt it; and to turn to God and ſerve him. As for the Diſcourſe it ſelf, it conſiſted all of pithy Sentences, pat and pertinent to the purpoſe, and utered with ſo much Life, and ſo great a concern for the Souls of the Spectators that every body might eaſily perceive ſhe was taught of God, and powerfully acted by his holy Spirit. Let the Reader take a Sentence or two for a Taſte, (which is all that can now be given) in her own words as near as may be. She began thus: *Sirs, Ye're all come here to look on a ſad ſpectacle, a poor miſerable Sinner, that has deſtroyed my ſelf by ſinning againſt a Holy God. Oh ſirs, let me be an Example to you all, and take a Warning by me; Repent of your ſins and amend your Ways. Do not think that you ſhall eſcape with your Sins more than I have done, if you go on in your wicked Courſes, and do not Repent. Oh! ſirs beware of ſin: Ye may think little of Sin, but if you knew what my Soul is now ſuffering for Sin, ye would not think little if it. Sin now lys heavy upon my Soul? Every little Sin, every little Lie, every little Swear I have been guilty of, is now knelling me to the Heart. Oh! ſirs let me be an example to you all; take warning, and turn from all your ſins unto God, who hope will give you all Grace to Repent of your Sins, and flee to Chriſt that ye may be ſaved.*

After

After she had said much to all the Multitude in general she addressed her self in special to the younger sort, saying, *Oh; ye that are young People, be ye watchful; Seek God in your young days: Wait on Preachings and fetch away good Notes with you. Be obedient to your Parents, and neglect not your Duty to God by no means. Beware of Satan's Temptations, he's a cunning Adversary, if he get in his finger he'll have in his whole Hand, if he can. Oh! beware of his Temptations, and pray to the Lord that he may preserve you from them. Do not as I have done; I minded nought that was good. After I consented to Satan's Temptation, I thought nothing of committing greater and greater Sins. O! beware of ill Company; beware of my Sins. I was Disobedient to my Parents, I was a Sabbath Breaker, I was for pleasing the flesh I was neglectful of my Duty to God.*

After this she again addirected her speech to all the People, saying, *Oh! that God would make me a mean this Day, of saving you all.*

Having thus ended her Discourse to the Spectators, she next fell down upon her Knees, and made her Confession and Suplication unto the Lord in the hearing of all present. When she had done, the ministers spoke to her by turns suggesting to her such Things as they thought necessary for strengthening and encouraging her faith; for yet she had no Consolation. One of the Ministers having pray'd, she was ask'd, if she was willing to go to th'other World? A. *She was willing.* Being ask'd if she knew what Place

in

inEternity ſhe was going to? Anſwer'd, Oh! *it is only God that knows all Things, that knows that.* Then it was ſaid to her, *Elſpeth, How can you be willing to ſtep into Eternity while you know not how you ſhall be for ever, whither in Heaven, or Hell?* upon this, ſhe was like to burſt with vehement crying for Mercy through Chriſt. And then ſhe ſaid, *Mercy I muſt have, Mercy I ſhall have for ever.* After another Miniſter had prayed, ſhe was aſk'd if ſhe was now willing to go away? *Yes Yes (ſaid ſhe) I am now willing to go; I would be away now.* But ſaid he what makes you ſo willing to go? Anſwers, Ay, *but I know now where I am going.* And then a little after, ſhe ſaid, *I I hope to be this night with Chriſt the Bridegroom of my Soul.* To this ſhe ſubjoyned a renewed Confeſſion of her ſins, crying out, *Oh how grievouſly have I ſinned againſt a Good and Holy God! I have murdered two, firſt my own Soul, and then my Child. Oh! there is nothiug in me but Sin, O God, have Mercy upon me, and ſave me for Chriſts Sake: O Lord, give me thy Righteouſneſs to cover me; O God waſh and cleanſe me, take all ſin out of me.* Then a little after ſhe heartily bleſſed God ſaying, *I bleſs the Lord that my great ſins were diſcover'd: I bleſs the Lord that ever I was brought to* Jedburgh; *a bleſſed Priſon, Oh a bleſſed Priſon has it been to me.*

The Time appointed for the Execution being juſt at hand, ſhe with admirable preſence of mind and not in the leaſt dampt, took her Leave of the Miniſters, wiſh'd well to all the People and prayed,

prayed, that God's Bleſſing a thouſand Times might be upon all them that were helping to bring her Soul unto Chriſt. She exhorted her two Brothers to ſeek the Lord, to keep the Sabbath Day well, and to beware of doing what ſhe had done, She ſaid to her Uncle's wife, *I am a Diſgrace to you all*, but that's not the thing you are to conſider, but the great Sins that brought this Puniſhment upon me. As for thee, live better than thou haſt done: Serve God, and beware of offending Him. Then as ſhe was upon the firſt Step of the Ladder, ſhe ſaw the town Drummer and ſaid to him, *The Bleſſing of God be upon you Lad*, for you was the perſon that gave me the firſt good Counſel after I came to *Jedburgh*. When ſhe had ſtept up the Ladder, ſhe call'd to her Aunt for a Handkerchief to cover her face with all, and now being ready, and moſt willing to go out of this world: ſhe with great Deliberation and Chriſtian Courage threw her ſelf from off the ladder, Being on the one hand a very humbling and awful Example of the righteous Judgement of God againſt Sin: And one the other Hand a moſt pleaſent and gladſome Inſtance of God's Delight in mercy to Sinners, thro' the mediation of the Lord Jeſus Chriſt, whom God hath Exalted with his right hand a Prince and a Saviour, for Repentance and Forgiveneſs of Sins, and ſo Eternal life to as many as the Father hath given him Acts 5 31 & 17. 2.

N B. It was forgot to be narrated in its proper place, That upon the Scaffold, *Elſpeth Blackie*, did

did ſadly bewail (among all her other Sins) he
undutiful Carriage to her mother; and her gro
Ignorance of the beſt Things, which (ſaid ſhe
was one great Cauſe of all her grievous Miſca
riages. This Ignorance ſhe imputed to her ow
carleſs Neglect of the Means of Knowledge: an
firſt of all, to her want of Chriſtian Educatio
in her tender Years, crying, *O Lord, forgive the
that ſhould have Inſtructed me. and did it not, la
not that to their Charge*, This Paſſage ought to b
well conſider'd both by Parents and Childre
Ignorance of God and the Way of Righteouſne
(under the Means of Knowledge) is a very hai
ous Sin, and the Mother of Deſtruction, Hoſ.
1. 6, And therefore Parents ſhould have the know
ledge of God themſelves and bring up their Chi
dren to the Knowledge and Obedience of th
Lord, by wiſe and Diligent Teaching, Exampl
Admonition, and Diſcipline. *Eph*, 6. 3. *Prov.* 2
6. *Deut* 6. 6. 7. That they may not make the
ſelves guilty of the Sin and Ruin of their Chi
dren, and afterwards hear their Children eith
on a Scaffold (or which is worſe) in Hell, lame
ting their own Miſery, and laying their Blo
(in the firſt Place) at the Door of their Neg
gent, ungodly Parents, And as for thoſe who ha
been brought up in Ignorance of God and h
ways, and are ſtil Ignorant (in a Land of Ligh
they moſt Labour to know Wiſdom and Inſtru
ion, To receive the Inſtruction of wiſdom, Juſti
Judgment and Equity. *Prov.* 1 2 3 They mu
be at Pains to get the Knowledge of God, a
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that from God himself, in the Diligent Uſe of the appointed Means. *Prov.* 2 3 9 But if they neglect this, and go on in their Sins, they ſhall ſooner or latter find to their ſorrow that affected and wilful Ignorance of God, and Duty is a moſt curſed thing: *Iſa*, 17. 11. That at beſt it is but making ſad work for bitter Repentance. Nor will it avail careleſs Ignorants to ſay, that their Parents neglected to give them good Inſtruction and Education in their Childhood.

To conclude this narrative. let Elſpeth Blackie *be duly remenbred and thought on by the People of* Jedburgh, *and all others that were Spectators of her at the Gibbet and heard her preſſing Exhortations her humble and mournful Confeſſions and her importunat and fervent Prayers: let them Remember her ſo, as to follow the good and wholeſome Counſel ſhe gave them. and to Repent of their Sins, and flee by Faith to the free Grace and Mercy of God. thro' the merites and Righteouſneſs of Jeſus Chriſt, and ſo lay hold on eternal Life, as ſhe did, Let none of them be like the Sons of* Belial, *who make a Mock at Sin, and ſcoff at penitent mourning for Sin. and ridicule ſerious Religion and Godlineſs; For yet a little while, and all ſuch mockers and Scoffers all ſtout hearted and impenitent Sinners ſhall find that they have to do with a God of infinite holineſs, Juſtice, and Power, and that it is an evil Thing, and bitter to Sin againſt him. and to bevoid of the Holy Fear of his great Name,* Jer. 2. 19. *when the wicked are turned into Hell, or even when a Coal of Hell Fire is caſt into their Boſoms in this world, when they*

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shall be convinc'd that Sin and Irreligion is Madne
and Folly indeed; and that none are truly Happy bu
the People who have obtain'd Mercy to hate an
forsake Sin, and turn unto the Lord with a sincere
Heart, This Elspeth Blackie *was fully convinc'd o*
and therefore did so earnestly urge and intreate th
Spectators to become true Penitents, and Servant
of God: she gave, as they all know, a full testimony a
gainst Sin, as the worst and the procuring Cause o
all Evils, and for God and his Service, as the onl
best to be chosen.

Now therefore, let them in the Fear of Go
remember and follow the good Counsel of a dy
ing woman, a woman that (like the peniten
Prodigal) came to her right wits and was unde
the deepest Conviction and sense of the evil na
ture and Mischief of Sin, bitterly mourning fo
her wicked and ungodly Life and crying strongl
for Mercy and Salvation. But if they will no
why, then let them allure themselves of thi
That she will be a terrible witness against the
in the great Day.

FINIS.

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